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history of the church and the history of dogma. The three pages devoted to the present situation flash with suggestions of prime importance.

The topics treated in the second part, or systematic theology, are first its necessity, and secondly the proper articulation of its members, namely, the philosophy of religion, Christian doctrine, dogmatics and apologetics, dogmatics and ethics. "The first and weightiest task of systematic theology is to test the credentials of religion in general, or of the claim to preference of any one religion." The boundary line between systematic and historical theology lies here: history has to do with actual systems, cults, beliefs, behavior; dogmatics with the valuing of these historical beliefs with a view of ascertaining where best man may find the reality of God and his intercourse with the human soul. In discussing the nature of religion Dr. Wernle utters some golden sentences about the psychological study of religious experiences; and also in discussing the truth of religion and of Christianity; but perhaps most searchingly in his treatment of nature and morality beginning on p. 385. He has been profoundly stirred by Tröltzsch to whom he refers more frequently than to any other living writer.

Practical theology for Switzerland and Germany presents, of course, quite other aspects than for us in America. Yet even here Dr. Wernle has much to tell and teach us.

The volume is rich in bibliographical notices which are doubly valuable because woven into the text. Unfortunately they refer with few exceptions to German books only. If the work should be translated additions of English authorities or English versions would increase its usefulness. Though differing from the author in many essential points, I have only unbounded admiration for this mine of wisdom and of knowledge; and for the skill and spirit in which he displays its treasures. The depths that he has explored could be reached only by one determined to discover all the truth of God attainable by unflinching courage and untiring industry, by one endowed with gifts and grace of the finest quality, by a sage and a saint, by a "master of them that know," and a devoted disciple of Jesus, the Messiah.

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## STUDIES IN HEBREW ARCHAEOLOGY AND HISTORY

Professor Kittel, textual critic and historian, has followed the prevailing mode and become archaeologist. A sojourn in Palestine has stimulated that distinguished scholar to several original studies on biblical archaeology; these he has brought together in the present volume, with which at the same time

he introduces to the scholarly world a new series of contributions to biblical science, under his editorship.<sup>1</sup> This first volume has been speedily followed by two others.<sup>2</sup>

The longest and most important of the studies is dedicated to "The Holy Rock on Moria: Its History and Its Altars." Dr. Kittel is to be congratulated upon choosing a subject which is as interesting as any that can be proposed in Palestinian archaeology, and yet one which has not been thoroughly and scientifically treated. On Moria-Zion lies the most remarkable rock-altar in the Holy Land, withal one of the most classic spots in the history of religions. Yet information concerning it is fairly inaccessible; for instance, in George Adam Smith's monumental *Jerusalem* there is not one direct reference to the Sakhra. In this brochure Kittel has brought together all available material, his own careful notes and measurements as well as those of his predecessors, copies of the few photographs that have been taken, and the data of the Arabic and early Christian writers, so that the reader is put in the position of learning what is known about the rock.

After a description of the Haram, the author gives a careful account of the Sakhra. It is to be noted that any mensuration of the rock, as also the approach to it by unbelievers, is jealously forbidden by the Muslim guards of the mosque. The history of the rock is then taken up. First of all the author works back to the time of Herod. For the pre-Christian era he follows the history from primitive times until he reaches Herod again. The result of his argumentation is that in historic times the rock has remained very much the same, and that its cut edges and hollows must go back to remote antiquity. In these latter sections all the material is carefully sifted which throws light upon the various altars from the time of David down, and the attempt is made to assign their outlines upon the surface of the rock. Kittel plausibly suggests that Arauna, the Jebusite's threshing-floor, was itself a primitive sanctuary; as Hos. 9:1 shows, altar and threshing-floor may be identical terms. Altogether we have here a painstaking and solidly worked-out thesis upon Palestine's most famous holy place.

The remaining essays we must review still more briefly. The second in order treats of the "Primitive Rock-Altar and the Deity." It begins with recalling the angelic manifestations to Gideon and Manoah, when the offerings of these worthies placed upon the sacred rock are struck by

<sup>1</sup> *Studien zur hebräischen Archäologie und Religionsgeschichte.* Von R. Kittel. Beiträge zur Wissenschaft vom Alten Testament. Edited by R. Kittel; Heft 1. Leipzig: Hinrichs, 1908 Pp. xii + 242.

<sup>2</sup> *Ezechielstudien*, J. Herrmann and *Juden und Samaritaner*, J. Rothstein.

divine fire and consumed; intended as gifts in the primitive sense of sacrifice, they become holocausts by the miracle of deity. Kittel, with fine interpretative skill, finds in this contrast an expression of the peculiar characteristics of the God of the Hebrews and his worship; he is a celestial god, fire is his element, and the fiery consumption of sacrifice is symbolic of his spiritual character; that is, he is different from the spirits of the caves and rocks to which the Canaanites offered their simple gifts. (On p. 119 the author underestimates the survival and extension in the latest ritual of the application of the blood to the altar, as over against the latter's function as the place of burning.) His thesis leads the writer to a general study of the Old Testament passages bearing on sacrificial ritual in early Israel and of the remains of ancient altars in Canaan. He holds that the sacred stone, which once was sufficient for the simple blood-sacrifice, became obsolete with the introduction of whole-burnt sacrifice, and was relegated to the place of a *maḥṣēba*; the proper token of the new religion was the large stone altar. Traces of such a fire altar have been found in the early strata of Megiddo, and the Cretan discoveries reveal constructions which Kittel thinks may have been the direct ancestors of the Canaanite and Israelite fire altars.

Then follows a paper offering an interesting speculation on the Serpent Stone ("Stone of Zoheleth"), I Kings 1:9. This is prefaced by a careful study of the site of the spring, En-Rogel, which Kittel unhesitatingly identifies with the modern Well of Job (this name he takes to be a traditional corruption of "Joab"). His hypothesis lies in the claim of the discovery of the actual Serpent Stone; this he identifies with a rough cube of stone lying near the well, measuring about a meter in each of the three dimensions, which at first sight suggested to him the aspect of a sacrificial stone. The stone is not native to the soil at that point, is too large to have been dropped there accidentally, and hence must have been brought thither with some purpose. Why then should it not be the Serpent Stone? That the object in no way suggests a serpent in its form is no conclusive argument against the suggestion. The hypothesis is not one for which demonstration can be advanced, yet it is a reasonable suggestion which may claim the approval of archaeologists.

The final essay is a fresh treatment of the portable lavers in the Solomonic temple (I Kings 7:27 ff.), over which Stade, Klostermann, Furtwängler, and others have carried on a long-drawn-out discussion. With a special eye to recent discoveries in Crete, Kittel comments afresh upon the biblical passage. We commend his carefully worked-out paper to the reader.

Rothstein<sup>3</sup> offers new interpretations of several passages in Haggai, and his suggestions not only are important exegetically, but, if valid, must have considerable effect upon several moot points in the history of the Jews after their return from the Exile. The first section treated is Hag. 2:10-14, with which the usual exegesis does not come out very satisfactorily. It is the strongest possible rebuke of "this people and this folk," all whose actions are put in the category of the unclean. But the people of Haggai's book otherwise bear no such character; they are remiss, faint-hearted, but not outlawed from God and liable to his outraged holiness. Accordingly Rothstein interprets "this people," etc., as referring, not to the true Israel, the Gôla, but to some group of persons, whose exclusion from the community, for fear of inevitable contagion, is the object of the prophetic word. These must be then the Palestinian or half-breed Jews, or Samaritans, however we may call them, in distinction from the Jews of the Gôla, and Rothstein finds the historic scene of the prophet's utterance in Ezra 4:1 ff., where "the adversaries" approach with the request to be permitted to participate in the building of the temple. Such a demand must have produced a crisis in the administration's policy; the prophet's word was given in order to drive it into the rigorous policy of exclusion of all doubtful elements. But this combination requires a redating of Ezra 3:8 ff. and 4:1 ff. These passages, Rothstein argues, cannot refer to the second year of the Return (as 3:8 has it), for Zerubbabel, not Sheshbazzar, is in command, but to the second year of Darius, the date vouched for by Haggai and Zechariah. This correction Rothstein boldly makes, while he further conforms the passage with Hag. 2:15 by reading "the sixth month" for "the second" (3:8). The twenty-fourth day of the ninth month of Darius' second year thus becomes "the birthday" of the Jewish church, the day when it definitively shut itself off from the outer world. The other chief object of exegetical discussion is Hag. 2:15-19, which Rothstein combines with the fragment 1:15, withal eliding the date in 2:18, thus placing the utterance on the day of the cornerstone-laying.

The historical result of Rothstein's exegesis is to illustrate and corroborate the Book of Ezra in regard to its account of the beginning of the rebuilding of the temple. We thus would gain a surer foothold for the view that with the prophetic revival in 520 Judaism advanced to the extreme of repulsion of outside influences, so that Ezra and Nehemiah were work-

<sup>3</sup> *Juden und Samaritaner: die grundlegende Scheidung von Judentum und Heidentum. Eine kritische Studie zum Buche Haggai und zur jüdischen Geschichte im ersten nachexilischen Jahrhundert.* Von J. W. Rothstein. (Beiträge zur Wissenschaft vom Alten Testament; Heft 3.) Leipzig; Hinrichs, 1908. 82 pages. M. 2.

ing in the spirit of the fathers of the Restoration, and were not creators of a new policy. Certainly the exegesis of Hag. 2:10 ff. gains immensely in clarity at Rothstein's hands, and no better framework can be obtained for it than Ezra 4:1 ff. Rothstein thus totally reverses Koster's contention that there was no Gôla, for according to him the Gôla celebrated its epoch-making triumph in 520 B.C.

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Dr. Astley's Donellan Lectures<sup>4</sup> embrace six topics, three of which are concerned with "Genesis and Science," the others covering "The Origin and Development of Religious Belief," "The Religion of Old Israel," and "Anthropology and the Christian Revelation." There are also four appendices, and a bibliography admirably arranged according to the subjects of the chapters of the books. There is also a fairly adequate index.

The standpoint of the writer is that of the scientist. He views the scientific position, not merely sympathetically from the outside, but advisedly from the inside. He does not assume certain theological dogmas as axioms and then accept as much of modern science as he consistently can. On the contrary, he accepts every well-established scientific fact, and then puts upon theology the burden of adaptation. In this position he is supported by the course of the history of thought. New scientific discoveries have usually first been vigorously assailed and finally accepted. This book is a hopeful sign of an era, already to a large extent present, in which all theories shall be required to take cognizance of the facts.

How truly the author "hews to the line" may best be shown by a quotation, and the passage is worthy of citation because of its excellence:

If a miracle is the arbitrary intervention in the affairs of the universe of a Deity who stands outside of it, and causes some act to be performed contrary to its laws merely in the way of portent or prodigy, then no one today outside the ranks of the uneducated and the ignorant believes in such a Deity, or in such actions on his part. But if the miracle is the calling into action of some higher law, previously unknown to experience, on the part of the Deity who is immanent in, and the informing intelligence of, the universe he has made, then no educated person will today deny the possibility of such action on the part of such a Deity for a worthy object (pp. 288 f.).

The book is clearly written and so readily intelligible. In his thinking,

<sup>4</sup> *Prehistoric Archaeology and the Old Testament*. The Donellan Lectures, University of Dublin 1906-7. By H. J. Dukinfield Astley, M.A., Litt.D. Edinburgh: Clark, 1908. Imported by Scribner. x+314 pages. \$2.00 net.

the author never veers from a true Christian course, and he shows a first-hand knowledge of many profound scientific problems. The volume will be especially valuable for those—if there are still any such—who are apprehensive of science as an enemy to Christianity.

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### PATON'S COMMENTARY ON ESTHER

This recent volume of the invaluable *International Critical Commentary*<sup>1</sup> gives us the best commentary on Esther extant and is worthy to stand in the series of which it is a part. It is a careful and scholarly piece of work and will enhance its author's already good reputation. Professor Paton has included in his commentary the Aramaic and Greek additions to Esther, treating them not as a part of the book, but as early comments upon it, so that in range the commentary is the most complete, we believe, that has been published. The Hebrew text is regarded by our author as a unit with the exception of 9:20—10:3, which is believed to be an excerpt from an earlier chronicle. This excerpt was made by the author of Esther himself, who wrote his book to give an account of the origin of the feast of Purim which is stated in these verses. The composition of Esther is for good reasons placed after 135 B. C. The author is thought to be a Jew of the Dispersion living in Persia. A few of the statements of the book are confirmed by historical evidence, but it also contains many statements which are contradicted by the Greek historians, many of which are inconsistent with others in Esther itself, and many improbable. Professor Paton concludes that the book is not historical, and that it is doubtful if even a historical kernel underlies its narrative.

After reviewing the various theories of the origin of the feast of Purim which have been put forth, Paton concluded that it is probable that the feast was borrowed from Babylonia either directly or by way of Persia, though the precise Babylonian feast from which it is derived has not yet been determined.

The text of the narrative of Esther presents fewer difficult problems to the exegete than that of many books of the Old Testament, and its higher criticism is comparatively simple; Professor Paton has, accordingly, presented the textual criticism with a fulness without parallel in the volumes

<sup>1</sup> *A Critical and Exegetical Commentary on the Book of Esther*. By Lewis Bayles Paton, Ph.D., D.D. "The International Critical Commentary Series." New York: Scribners, 1908. xvii+339 pages. \$2.25.